The Bombay Guardian.

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—It is a sign of the times that the *Pall Mall Gazette*, in condemning Mr. Swinburne's poems, grounds its sentence not upon the outrage offered to morality and decency in his writings, but upon their violation of the rules of fine art. Sensualism, we are to undestand, is as unartistic and as unpoetical a thing as the morbid anatomy of pathological science. It is no doubt unartistic and unpoetical, but it is a good deal more; and it is rather ominous when the offence offered by it to the most sacred sentiment in man's nature, is treated as of so little account. It seems to be in keeping with this standard of criticism, that Captain Semmes of the Alabama has been appointed Professor of Moral Philosophy! at Alexandria in Louisiana.

—Mr. Crawford, Municipal Commissioner, has addressed Government on the subject of the appropriation of Colaba by the military authorities, representing that the Municipality has a claim for the public roads, the gas and water works, there constructed and maintained. He represents also that 'real hardship and positive wrong' will be caused to the evicted inhabitants, unless some arrangements are made for supplying them with quarters elsewhere. He proposes that a large area on the Esplanade between the Bazaar Gate and the Market be granted to the Municipality on the condition that good and substantial buildings, both for Europeans and Natives, be at once erected for the reception of the Colaba emigrants. A contemporary asks for separate bungalows. We think the day has gone by when detached bungalows were regarded as a *sine qua non* of life in Bombay. Land is too valuable; building too expensive; landlords too exacting. People must content themselves with undetached apartments. Our numerous architects ought to be able to devise some method of grouping people in large buildings, with as much adaptation to the climate as may be. We have not however Aladdin's lamp to call these desired structures into existence in a night, and what are the exiles of Colaba to do in the year or two that must elapse before the Crawford Crescents are ready.?

—Mr. Seymour Fitzgerold, our future Governor, has we fear, an exaggerated estimate of the powers vested in the office of an Indian Governor, judging from what he said the other day at an agricultural dinner:

"I am not unaware of the grave responsibilities which I have taken upon myself in thus becoming the Governor of many millions of men, and in having all the powers of that post placed in my hands, with the necessary diminished control which absence at the other side of the world must entail."

He will find himself controlled and limited in a way that he has but little idea of, at present.

The Annual Meeting of the Bombay Tract and Book Society is appointed to take place next Friday, February 1st, at 8 P.M. at the Bible Society's rooms. The Annual Report will then be submitted. The public are invited to attend.

The *Lamp of Truth* is a Marathi monthly for boys and girls, edited by Mr. Baba Padamanji, and published by the Christian Vernacular Education Society. Each number contains 16 pages. The enhanced postal rates fall somewhat heavily upon this little periodical. Even with this augmentation it is cheap enough in all conscience, and we recommend all our readers to order a regular supply of it from the Tract and Book Depository. Arrangements should be made for its introduction into every school. It can now be had at the following rates, payable in advance: Twelve copies monthly for a year Rs. 1¼; with postage, Rs. 2. 24 copies Rs. 2½; with postage Rs. 4. Single copies, 2 annas a year. There are few gentlemen who could not easily and acceptably bestow a dozen copies monthly.

We have received from the Basel Mission Press, Mangalore, a little brochure on "Christian Names in Canarese" by the Rev. G. Kies. The German missionaries are in the habit of giving new names to their converts. In defending the practice, Mr. Kies allows that the apostolic usage was different. The apostles did not change the names of their heathen converts. Apollos, Hermas, Narcissus, Nereus and other names of divinities were allowed to be retained. The argument that the apostles were hindered by want of liberty from changing the names, does not appear to be valid. We do not consider it a matter of much consequence. The Hindoo names of deities were originally names of mere men, subsequently applied to the objects of worship; misapplied to these, not to men. It is not considered desirable that converts should become denationalized; that they should lay aside anything but their sin and ignorance; let their dress and name continue to show from what they have been converted. But, as we have said, this matter of the name does not seem to us of much consequence; let missionaries act as they think best. The lists of names furnished by Mr. Kies will be useful. Besides a list of Christian times *transliterated*, we have, what we consider much better, a list of names translated. We subjoin a few of these: Devadasa, Prabhudasa, Kristadasa, Sudasa, Devadatta, Devaprasada (Anglice, John!) Ashirvada (Baruch) Sudana, Satyanatha, Satyamitra, Gnanamitra, Tejmotra, Dayamitra, Shanta, Vishranta, the feminines being made by substituting *i* for the last vowel.

There are few of our readers who do not know about and are not interested in the Female Boarding School connected with the Free Church Mission in Bombay. About 60 Native girls receive Christian nurture and instruction there, and are trained to become themselves teachers to their fellow country-women. Some of them are even now engaged in the work. For many years a permanent building for the use of the school has been much desired; a sum for the erection of such a building has been collected; Government kindly gave a site; Messrs. Scott and Maclelland generously undertook to make the plans, arrange about the contracts, and take the trouble connected with the erection of the building. The building itself is in a state of great forwardness, and those who have occasion to cross the railway bridge in Girgaum Road, may see it on their right hand at the Southern ascent. Unhappily the expenses of construction have exceeded the available means. Rs. 25,000 was deposited in the Commercial Bank, and for a while the sum cannot be realized; but even when it is recovered there will still be a deficiency of several hundred pounds. We have been requested to bring this matter before our readers, and we have much pleasure in doing so. All that know any thing about this school know that it has for years been admirably conducted and superintended, and that no pains are spared to fit the scholars to become valuable members of the Native Christian community. We hope that the sum wanting to complete this building may not long be lacking.

Two lectures of the course relating to University Studies, arranged by the Missionary Conference, one by the Rev. Dr. Wilson on the Foundational Facts of Milton's Paradise Lost, and the other by the Rev. Alexander Forbes, on the Progress of Inductive Science, have been delivered. The attendance at these lectures has been exceedingly good. We neglected to notice at the time Dr. Wilson's very interesting and valuable Lecture. His topic was very happily chosen. Many of our young men have more or less to occupy themselves with Milton, and it is well that they should learn to distinguish between facts and their poetical costume, and to ascertain the authority which gives to Paradise Lost a basis in truth. Mr. Forbes gave a sketch of the systems which so long hindered the discovery of the pre-eminent value of induction in science; carefully defined and distinguished it; and illustrated

its progress by a survey of astronomical science from the earliest ages to the present. The history of astronomical science reminds one very much of the apparent path of one of the planets, in the heavens. We see it moving westward by some grand curve, then almost stationary, then returning by a very different curve to a place not distant from that which it occupied before, and then commencing a progress eastward by slow degrees. This Lecture was well fitted to be useful to the students that listened to it. Mr. Forbes is expecting to leave for England on the 5th of February.

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SATURDAY, JANUARY 26, 1866.

THE METEORIC SHOWER.

Macmillan for December has an article on the November Star-Shower, by J. N. Lockyer, He says: "There is ground for supposing that these little bodies are in the main congregated into rings, each particle composing the ring revolving like a planet round the sun. These rings may be compared to tangible orbits." There is no doubt that this is the true theory regarding the meteors of August 10th and November 13th. These two rings or belts of meteors cut our orbit at the respective places where the earth is at those dates, not yearly but once in 33 years. It strikes us that possibly the belts of Saturn may be composed of these small meteoric bodies. As the asteroids are small bodies that may be classed with satellites in respect to their size, though, like planets they revolve around the sun, so these meteoric substances moving for the most part in groups or rings around the sun, may in some instances be detached for circulation around a planet.

'It is to an American astronomer, Professor Newton' says Mr. Lockyer, 'that we owe the most profound investigation into the constitution of the November ring. He has shown that the ring cannot be of uniform density throughout; in one part there is a clustering together of the little bodies of which it is composed, a few stragglers being scattered along the rest of its circuit. They revolve round the sun in a direction opposed to the earth's motion. We have then the earth, the velocity of which, to speak roughly, is 1000 miles a minute, plunging into a mass of bodies which are advancing to meet it at a velocity equal to its own. The meteors come from one point in the sky, in the constellation Leo, and their paths are parallel. The inclination of the ring to the plane of our orbit is 17°. As the shower can only fall on the hemisphere of the earth most forward at the time, the places at which the shower is central, rising and setting, will be constantly varying. Each spectator enters about midnight the hemisphere exposed to the meteoric hail.' We learn from American papers that there was nothing worthy of the name of a meteoric shower seen there last November. The explanation of this is that the earth had passed through the ring of meteors before its revolution on its axis had brought America to the most forward place. About 8000 meteors were seen in England between 12 and 2 o'clock Nov. 13-14, which shows that when the meridian of England was foremost, the earth was going through the ring. It appears however th she had got through the thickest of it at th^at time, for in Malta, 14° E. of Greenwich, t^at he meteors fell at the rate of 36,000 an hour. We in Western India had begun to traverse the ring when our meridian was foremost. So far as we can make out the earth must have been at least five hours in passing through this ring which would give it a thickness of 300,000 miles. The average heights of appearance and disappearance are 74 and 54 miles respectively; in other words they run about 20 miles before their combustion is completely effected. Not one out of twenty is estimated by Mr. Herschel as of more than a pound's weight.

The zodiacal light, which is supposed to be the light reflected from a similar belt considerably within our orbit, we have observed every year since we came to India, in the latter half of December and the first half of January. Before and after that time it is less conspicuous.

SUICIDE.

We think that Coroner's juries should not be too ready to render a verdict of temporary insanity in the case of one who has died by his own hand. The mere fact that a man has taken his own life, does not prove that he was deranged. Those who have tolerably correct ideas about the future world, the character of God, the final judgment, could not in a state of sanity throw their life away; but how many there are whose ideas with regard to these matters are grievously erroneous. There are multitudes who believe that a man has a right to surrender his own life whenever the burden of that life seems to him excessive. And there is a great deal in the popular literature of the day, that tends to foster this idea. There are books written by men of no little reputation, books translated into many languages and sent half over the world almost as soon as they have made their appearance, in which the suicide is represented as one of a noble character, elevated above common humanity. We have not read Victor Hugo's last work; but we met with an extract from it one day, from which we learned that the character commended above all others to the admiration of the reader, is that of a man who with the utmost possible deliberation makes away with himself because a certain lady did not see in him so much to love as he saw in her. And there are, we fancy, scores of novels published every year, in which this frightfully distorted view of human obligation and human excellence is presented. Even where there is nothing said about the right of a man to take his own life, there is a great deal said that is calculated to engender in imaginative young men and women, more disposed to dream than to work, an inordinate and morbid idea of their individual claims upon society, in consequence of which they become possessed with the belief that they are cruelly depreciated and outrageously injured. There is no more pernicious mental food for man than that which diminishes the sense of his obligations towards others, and intensifies his conception of their obligation to minister to his comfort, his enjoyment and his vanity. These baneful English novels find their way to India and into the hands of Native students; and many a parent or guardian who would be shocked at the discovery that a young man was giving his attention to works setting forth his obligation to love God with all his heart and his neighbour as himself, gives himself no concern if it is a taste for English novels that is springing up in his heart.

We have been led to make these remarks because of a very distressing case of suicide of a young Parsee student. We are not in a position to impugn the verdict of the Coroner's jury as we do not know what evidence was furnished them. We know, however, that there is too great readiness to conclude from the mere fact of suicide that the self-murderer was insane. Other evidence than this should be required. It is stated by a contemporary that the friends of the young man had made arrangements for his marriage, and it is understood that he was averse to the arrangement.

moon under her feet, a crown of twelve stars upon her head, an object of enmity to imperial Rome, and to the kingdoms which inherit the rule of Ancient Rome, obliged to flee into the wilderness there to be nourished 1260 days. The same representation of God's true people as married to him, is found in the Old Testament; the marriage relation, being the most intimate known in society, is chosen to set forth the intimate union existing between God and his ransomed people. Out of this figure naturally springs the representation made of that which professes to be the church of God without being really united to him; the representation is of an adulteress, a woman living a life of pleasure, and going after many lovers, a harlot and the mother of harlots; a representation as odious as the other is beautiful, and designedly so. The contrast between the two, is just that which is presented to the mind of Him who sees truly, by the opposition of faith and infidelity; using the word infidelity not in the ordinary sense, but as signifying the transfer of faith from the worthy to an unworthy object.

In the book of Revelation this recreant church, this woman professing falsely to be the Lamb's true bride, is seen entering into alliance with the very imperial power that had become so conspicuous as the persecutor of the true church; and this alliance is represented as continuing for the same period, 1260 days, (years) that the true church is in the wilderness. The object was to exhibit this dominant power of Western Europe in its successive imperial phases, pagan, Christian (anti-Christian,) with imperial authority at Rome, transmitted in a sense to the Popes, ruling temporally in Italy, spiritually over the kings of the earth, and also as broken up into the diverse kingdoms of Western Europe. So we have (in Daniel and Revelation) a beast with 7 or 8 heads, with 10 horns and one of these exercising a dominion of a singular character, and with a woman seated upon the beast. The identification of all these particulars is so obivious that there is but little disagreement among the great body of commentators, regarding them. We refer those who have not examined the subject, to Bishop Newton on the Prophecies,

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and Keith's Signs of the Times. The point to which we draw attention is the constant inter-dependence of the secular and ecclesiastical rule in the Roman Catholic world, set forth in all these prophecies. The last picture presented of the system, prior to its overthrow, is that which we find in Rev. XVII. The interpreting angel says to John, 'I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication.' This woman is said to be drunken with the blood of the martyrs. The woman sits upon seven mountains. 'And the woman which thou sawest is that great city, which reigneth over the kings of the earth.' In a word it is the seven-hilled city. The many waters upon which she sits, are peoples and multitudes and nations and tongues. This is what she claims to be, catholic, universal, having a world-wide dominion (ecclesiastical.) But her alliance with imperial power is set forth by this representation: she sits "upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns;" and of this beast we are told that "it was and is not; and shall ascend out of the abyss (come up from the people, December 10, 1848 and December 2, 1852?) and go into perdition; the beast that was and is not and yet is." The beast is every thing to the woman. The woman is much also to the beast; but in the 15th verse, the ten horns make war upon her, spoil her and all but take her life from her; a prophecy fulfilled in the remarkable spoliations and humiliations that not only the Pope but the church establishments of different Roman Catholic states have sustained at the hand of the secular power durihg the last two centuries. Still, the alliance continues; the woman is not disseated; the last thing seen of her before the final overthrow, is that she is reigning over the kings of the earth.

Now what does Pius the Ninth tell the world in his address to the French officers? He tells us that he clings as with the instinct of self-preservation to this alliance with secular power, and especially with the imperial power of France. "I learn" he says "that Catholic hearts are discouraged in reflecting upon the difficult situation in which the Head of the Church and religion are now placed. The revolution will make its way here. If Italy is not yet completely undone, it is because there is a strip of earth where I am, in which reign justice, order and peace.' The pope tells us that he commissioned a representative of the Emperor of France to say to him: "St. Augustine, Bishop of Hippo, seeing the city besciged by an army of Barbarians, and knowing the terrible scourge that would fall upon the inhabitants prayed to God that he might die before witnessing this destruction. Say that from me to this Emperor." Here the Barbarians are the children of the church, the Italians over whom the Pope has been ruling for nearly 13 centuries; between the Pope and this dreadful foe, has been standing for about 18 years, the rules of France, Louis Napoleon; he has been the rampart about the Pope; this barrier is withdrawn and the Pope sends up an agonizing cry. "They tell me the Emperor is suffering; I pray that he may be restored to health. I am assured that he is disturbed in mind; I pray God to grant him tranquillity. *But if I pray for him, he should do something for me*, since he bears the title of Most Christian and France is the eldest son of the Church. It is not enough to bear titles, they should be justified by acts."

Thus the Pope clearly defines his own position. The Vicar of Christ is terribly alarmed at the thought of being left without the support of the French bayonets. And from the very first rise of the Papacy till the present hour, this has been the one conspicuous feature in the Papal policy, namely, to intertwine itself with the secular powers of the earth, so that their armies and treasures and authority shall be made subservient to the defence and advancement of the Pope and the Roman Catholic clergy.

'My kingdom is not of this world,' said Christ. 'If my kingdom were of this world then would my servants fight. The kingdom of God is within you. Beware of men. Lo, I am with you always.' Though we walk in the flesh, says Paul, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Cursed be the man (saith the Lord) that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord.'

NOTES FROM AN INTERLEAVED BIBLE.—Eph. IV. 7. A great man bestows largesses; to some he gives more, to others less; in regard to all we may admire his liberality, not taunt them because others have received what they have not.

3. 'Unity of the Spirit.' 13. 'Unity of the faith and unity of the knowledge of the Son of God.' The one Spirit reveals the one Saviour and inspires us with the one faith. To reject a believing brother is to reject Christ formed in him, the hope of glory.

11. The gifts and calling of God are without repentance. If any of these are now withheld, something equal or better will be given, if we have faith. But have we it? And has not this most to do with the disparity between the gifts of the apostolic church and ours? The object for which they were given was the edifying of the body of Christ (by the convincing testimony leading to conversion) the perfecting of the saints, the work of the ministry. But the exigency is as great now as ever it was; the body of Christ is far from edified, the ministry by no means efficient, the saints anything but perfect.

10. 'Fill all things.' With his glory, presence, power, authority. 'Above all things.' Above creation; to the place of the Creator and of the omnipresent God. A limited ascension would have lost him to us. If he had only gone up to an Arian pre-eminence, he could not have filled all things. By ascending thus high, he is brought very near.

13. '*Unto* the unity.' So in the Greek. To come to the unity of the faith, is to come to a perfect man, to the condition of perfected humanity, reflecting the image of Christ. Till then we need pastors, teachers, evangelists. *Then* no man shall need to say to his brothers, Know the Lord, for all shall know him from the least to the greatest.

14. 'Carried about.' The church may be compared to a fleet bound to a distant shore. Some disregard the Admiral's signals and act on their own caprices, going with the breeze.

'Sleight of men.' The art of making darkness appear light, bad good. The art of inventing arguments in defence of the most difficult positions in art and morals. 'Lie in wait.' By professing to be of the truth.

15. 'In love—may grow up.' There is no individual progress without solicitude for the general progress of the church.

18. 'Understanding darkened.' Even that of Plato, Aristotle, Cicero and the other celebrated writers of antiquity. Darkened as regards the character of God and that of man, the nature of sin, man's danger and the Saviour needed. The true light was not shining in their hearts. Their entire literature is darkened.

'Alienated from the life of God.' 'In the day thou eatest thou shalt surely die.' 'In thy favor is life.'

20. 'Learned Christ.' Christ our theology. The truth is in Jesus. We must learn him in order to learn it.

22-24. 'Put off, be renewed, put on.' A mixture of the active and passive voices. We are under obligation to be renewed. And the new man which we are to put on is spoken of as a new creation. Creation is God's work; but he works through our agency. This new creation, in so far as it is that, is purely righteous and holy. So John, He that is born of God sinneth not, cannot sin.

POTENT WORDS.

EVERLASTING.

Many things clothe themselves with this word, that afterwards have to surrender it. Empires have assumed it; reputations have laid hold upon it; monuments have made it their corner-stone; but all in due time have been dragged away from it by decay and death. The name belongs, it then seems, to the perpetual hills, the mighty Alps; and truly, when compared with the works of man and with the generations of men they may be designated everlasting; but when we question them closely they show us a time in the past when they were not, and one in the future when they shall cease to be. The Scriptures give them the name to show man his fugitiveness, and then take it away, to show the fallibility of all that is finite. 'They shall perish, but thou remainest'. I have loved thee with an everlasting love, says God to the believer. This then is his consolation. I am not myself everlasting in any proper sense; a yesterday or two ago, I was not; if I seek to get an everlasting name from man, some greater one rising up in days to come shall blow upon the bubble and it will be found no more. But let me come to God and be immortal in his love. He is the eternal and immutable God; therefore the love wherewith he loves me is from everlasting. He loves not because of something in me, that has come latterly into existence; but because He is what He is; from everlasting to everlasting He is Love; and thus, in a most sublime and sovereign sense I am as much from everlasting as God himself is. My name was ever graven on his heart; there never was a time when he was without love to me; from unbeginning time his love looked through the boundless vista of ages to the worm that now is; for known unto God are all his works from the beginning. To love me was just as much a necessity of his own nature, millions of ages ago, as it is to-day.

Any one can see that the love exercised towards me in past ages, is indestructible. No one would be so mad as to attempt to annihilate the past existence of anything; no one would make war upon antiquity, especially upon the antiquity of love in God's own heart. But this would be as reasonable as to attempt to destroy God's love in the future. Foolish believer! trembling lest God should get tired of loving you. If his love did not tire dur-

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ing the millions of ages that it waited for you, clearing the way for you, having you and your wretched nature in full view all the time, is it likely that he will now grow weary of loving you? Seek to discover the ground of this love in the necessities of God's own nature. If a sinner is blest it is that there was a need to bless the sinner in the very being of our God. He delighteth in mercy. He is happy because He is Love; his divinest joy goes with his greatest love; and his greatest love goes where there is the greatest unworthiness.

The grain by which I am nourished this day, fell from his hand on the third day of creation, and has been kept from cycle to cycle of its changes till now. The soil that received it had been formed from the disintegration of hills that had belonged to foregoing myriads of years, or was deposited by Amazons or seas in those old geologic periods. This globe was made for me to stand on; and if we ask it how long it was in the making, we travel back from age to age, inconceivably far, without ever finding a beginning. The millions of suns whose blended light hangs before me as a mere nebula, received their commission to show me, just me, that stellar haze millions of years ago. All things, in fact, declare to each believing worm of earth, We have heard of thee from of old, even from the time when God called us into existence; for God hath loved thee with an everlasting love, and has filled the entire past, even as he has the entire present, with the expression of that love. All things are yours. Of Jesus we are told that not only were all things made by him, but they were made for him, and we are joint-heirs with him.

That everlasting love became incarnate in Christ and came into close contact with man's love-denying nature. Shall he love his own to the end? His love must be extinguished. To the rescue, sin and all its hosts! These chosen ones of Christ, taken from the refuse of society and made companions of the Son of God, carefully instructed in the ways of righteousness, shown the inner beauty of Christ's character, let their unvanquished selfishness show itself in its hideousness in the hour when human sympathy is agonizingly demanded by his sinking humanity, and his love will take to itself wings and fly away to be forever at rest among the angels. Not so; he loves them to the end; to the cross; to the grave; to the day of Pentecost; and now, who shall separate them from his love?

Without faith it is impossible to please God. The unbeliver is without God; without that everlasting love; neither the word nor the works of God have authority to tell him anything about it. Unbelief is the atmosphere of sin; rather it is like that thick, impenetrable, life-opposing, vapoury mass that swathed this globe of ours before God said, Let there be light, and before a firmament was made for the vapors on high. The unbeliever is inaccessible to the testimony of creation, and remains so, until in this Gospel, by God's grace, he sees the glory of God revealed in Jesus Christ. 'He that caused the light to shine out of darkness, hath shined in our hearts.'

The children of God are made like unto him. They are endowed with his own immutability. They are made acquainted with his everlasting love, that their own experience may put on the same character of perpetuity. Rooted and grounded in love. Stedfast, unmovable, always abounding in the work of the Lord. What is more distressing than the fluctuations of Christians; their frequent flittings from Philadalphia to Ephesus and from Ephesus to Laodicea? How vexing to the Spirit of God is this deplorable inconstancy! Why not let him guide us into our rest, the Sabbath of our soul, even into the realization of God's everlasting love? Here we get strength; here we begin rightly to grow; here we obtain the victory over the world. We have no proper consciousness of immortality until we know the unbeginning and unending love wherewith God draws us to the cross of Christ and to himself, away from ourself and our infirmites and our vain life.

Correspondence.

To the Editor of the "Bombay Guardian."

THE TRIALS OF NATIVE CONVERTS

SIR,—My last communication to you relative to the baptisms at Saigaum, a village near Badnapur in the vicinity of Jaulnah, contained hopes that I would shortly have to record further accessions to the church in that direction; but it could scarcely be expected that the great enemy would allow such a state of things to continue, without some effort to maintain his hold over the minds of the people in that village. The excitement regarding the conversion of one of their villagers, and he a man of superior caste and intelligence, was very remarkable. No sooner had this man and his Christian companions returned to their village, than a violent persecution broke out against them. The first victim was Bapoojee Teli; for since his return to his village, he had been amongst the few who had dared openly to lift up their voice for God and His cause, beneath the frowning despotism of a Brahmin official. This poor neophyte was seized, imprisoned, his books and other things confiscated Notwithstanding this ill-treatment, his faith never wavered, but only shone forth the more brightly. He bore all with the meek and holy fortitude of the Christian martyr. Though threatened with the ill-will of the Government, and of the villagers, he trusted unwaveringly in God, and exhibited a noble pattern of the Christian character. After a few days he was released but forbidden to enter the village, or have any intercourse with his only brother.

This was not all: petitions were prepared both by the trades-people and the inhabitants of Saigaum, and forwarded to Government, to the effect, that the missionary from Aurungabad, and his agents, have, for the last six months, exceedingly troubled our village and teach customs which are not lawful for us to receive, neither to observe, being Hindoos. The cry of the heathen Philippians of old! The petitions ended with the threat that if Government did not take steps to expel these converts from Saigaum, all the villagers would desert the place. Hereupon I despatched my catechist Bhowanee to Saigaum, myself remaining behind to arrange matters with the Subha of Aurungabad, who is the representative of the Nizam in these parts. A few days after my catechist had left, it was with deep sorrow I learnt, that he and two others had been sent to Jaulnah, as prisoners. At Saigaum all labour was for a time suspended. What shall we do? Come to our help was the cry of the newly baptized converts. God and His cause were menaced. It was the week of prayer throughout the world. We were conscious that God's people were praying for us, and for Christ's cause in this benighted heathen land. We took courage and at the suggestion of a few friends here, I prepared a letter to the Subha and took it to him myself. He received me very cordially—*give* a favorable hearing to all I had to say to him, and acceded to my request, that a Mahomedan official should accompany me to Saigaum, and inquire into the whole matter in person He further gave me to understand that I was at perfect liberty to baptize any body who chose to come to me, provided I did not compel them against their wishes to embrace Christianity. This gave us greater confidence in the promise "Lo I am with you alway, even unto the end of the world." One week more elapsed before the Subha's Naib left for Saigaum. On Sunday the 13th instant, we reached our destination. On our arrival, persecution of the converts was at an end; and during our stay at this village we experienced civility and respect from all the villagers. The change in the conduct of the very men who had persecuted the converts, and threatened our own persons, if we but dared to approach their village, was something unaccountable. Awe and embarrassment seemed to have overcome these people. The scene to which we were now introduced really surpassed our expectation. Everything appeared to favor our cause. We rested on the Sabbath, had service with our people, and waited patiently for the return of the brethren from Jaulnah. Many a little group during the day, drew near to the spot where we had encamped and had conversation with us. The great village idol was near us in all its glory, but its glory is nothing compared with the glorious scene of the happy converts who formerly stood in dread of this very monster, but now having put on Christ by Baptism ridicule it, and laugh at those who perform their devotions to it.

The Sabbath was over, and the sun had dawned upon another week. Assembling the Native Christians together we commended ourselves and our cause to God. At half past ten o'clock, it was announced that the Naib was ready to proceed with the inquiry, and that the petitioners, with their witnesses, were also present. We proceeded to the spot. A large concourse of people who had assembled at the village chowdee presented an imposing spectacle. The principal complainants and their witnesses were sworn, and their depositions taken. As the result of the whole proceeding, almost all the parties examined bore unequivocal testimony to the quiet and exemplary conduct of the Native Christians. The most remarkable fact was that the villagers believed that the baptized persons never gave them any cause for dissatisfaction, but they charged some of them with having ridiculed their stone gods, and upon every occasion when they came into contact with them spoke in favor of Christianity, and recommended it as the only religion as having the means of salvation. This, said they, made us apprehensive of the permanency of our religion. To this the Naib replied, that it was their own look-out, if their caste fellows adopted, the Christian faith, provided the Missionary and his agents did not interfere with their caste prejudices. To this the Patels and others replied—"they did not." Why then, rejoined the Naib, have you threatened to desert your village, if the native Christians do not trouble you? Their reply to this was as follows: So long as the converts were confined to the Mang people, we did not care, but now since this new faith is making inroads among the better informed and the higher classes among us, we are in dread of others following the example of Bapoo Teli. This the Naib at once saw was a very weak argument and not to the point.

In the afternoon the prisoners from Jalnah made their appearance. Their having come in the custody of a peon created great sensation among some of the villagers, who had given us to understand that these men, especially my catechist, had not been sent as prisoners. This however appeared to be false, and we gained advantage over them and might have brought them into difficulties. Bapoo was also among them. The Mahomedan official, upon seeing him, put him a few questions regarding his faith in Christ, and the reasons which prompted him to embrace Christianity. Undaunted in the presence of his caste fellows, this neophyte made an open and a good confession of his faith before all those who were present. He was asked whether he had any inducements offered to him to become a Christian. He said *No*, but on the contrary I have lost all my property and have sacrificed all my caste and village privileges; but in Christ, my Saviour, I have gained more than all that I have lost, viz. the salvation of my soul. Such was the beautiful consistency of this poor man. May the Lord keep him stedfast to the end, and make use of him to promote his glory.

Though the persecution of the converts at Saigaum intimidated some, yet we had the privilege of admitting two adults into the fold of Christ's church, before we quitted this village. We have every reason to believe that God will bring good out of this apparent evil. The Lord has many in and about this neighbourhood, who belong to Him and for whom Christ died. These he will gather out in His own good time.

Pray for these poor people, and if any from among your numerouss readers, who have the means, feel disposed to help these poor converts, especially Bapoo Teli, who has been deprived of all he had, and is at present labouring under pecuniary embarrassments, all such contributions will be most thankfully received.

J. W.

Aurungabad, 23rd January 1867.

Epitome of News.

SATURDAY,—January 19, 1867.

—*Free Church Monthly Record* :—"While famine rages in Orissa, the doleful region of the great Juggernath, cutting of its thousands by starvation unto death, and driving thousands more of emaciated and famishing creatures to the metropolis of British India, the native community there is in a state of high religious fermentation. The remarkable lecture of Babu Keshab Chandra Sen—the head of the progressive party of the Brahma Samaj—on "Jesus Christ," has stirred up the Conservative Brahmos against Christianity. They violently assail it in their different journals —English and vernacular. A gentleman of eminent talents and accomplishments, the editor of an English newspaper— Babu Grish Chandra Ghose —announced and delivered a lecture on what he ignorantly but scornfully called, "The Decline of Christianity." Dr., Robson and Mr. M'Donald were present. The lecture was so long that there was little time for remark at the close. But Dr. Robson at once announced that he would answer it the following evening in the hall of our Institution, which he did to very good effect. Mr. M'Donald had a very interesting discussion with a large crowd of Grish's audience in the street. On thinking further over the matter, it occurred to him that his involuntary, and apparently unconscious, admissions—as those of a well-known enemy, one whose enmity in fact amounts to the furor of senseless fanaticism, or downright monomania—might be turned to good account as testimony to Christianity. He accordingly announced and delivered a lecture in our Institution Hall, on "The Testimony of Babu Grish Chandra Ghose, an enemy, in favour of Christianity and against Deism." The lecture proved an eminently successful one, and was to be repeated elsewhere. Grish's lecture also opened up the columns of the organs of both divisions of the Brahma Samaj to letters on the subject; and thus the discussion was profitably prolonged.

The fermentation in the native community was still further kept up by the public baptism of two young Brahmans—one in connection with our own mission, and the other with the London mission—though both had received their Christian knowledge in our Calcutta Institution, and Bansberia school."

—*Overland Mail* :—"One of the largest and most perfect mastodons known has recently been discovered in digging the foundation for a mill at Cohoes, near Troy, in the United States. It was found eighty-three feet below the surface of the ground, and in so perfect a condition that it is believed that the skeleton can be restored. The animal must have been at least 20 feet in length and 15 in height. The tusks measure 8 feet, and the jaw is 4ft. 9 in. in length from the mouth to the cranium. The remains have been carefully collected, and it is stated that Prof. Agassiz will draw up a report on them."

"Hitherto a married soldier, whether a non-commissioned officer or a private, has, when on detached duty, had the burden thrown upon him of maintaining his wife and family in the garrison which he has temporarily left. By a recent order of the War Office, this is no longer to be the case. The wife and family are to be allowed rations out of the Government stores, or, if preferred, the wife is to receive 3*d.* and each of the children 1½*d.* per day instead."

"The death of a remarkable rabbi of the Jewish church in Germany is announced. M. Frank was a native of Wilna, born in the year 1758, so that he was in his 108th year. At that advanced period of life he was without any of the infirmities of old age; his hearing was perfect, he read without spectacles, and took long walks up to the last week of his life. He was a Hebrew scholar of some note."

"The cigar ship, *Gosz Winans*, has returned from a short but most successful cruise, during which she encountered very stormy weather, and steamed through a heavy sea at the rate of sixteen knots an hour."

"There are now about 1,000 men employed upon the *Great Eastern*, lying in the Mersey. She is to be thoroughly overhauled, and to receive two new boilers. On the 20th of March next she will leave to commence plying between New York had Brest, under the command of Capt. Sir James Anderson."

"The Suez Canal, according to the *Malta Observer*, is making good progress. An average depth of from seven to nine feet has been obtained from Port Said along the salt-water canal, and the rest of the distance to Suez is traversed temporarily by a fresh water one about seven feet deep, connected with the other by means of locks and powerful pumps. As far as sixty stations the full width of the proposed ship canal has been excavated to sixty metres, but from that point to the seventy-fifth station and Ismalia the width is incomplete. All that has been done (the *Observer* says) is done well, and reflects the highest credit on the science, skill, and persevering energy of the French engineers. The real difficulties of dredging in a constantly dissolving sand are now commencing; but well-informed persons entertain but little doubt that these and all others may be overcome by time and money."

"A despatch from New Orleans. published by the *New York Times*, says :—'Raphael Semmes, late admiral of the rebel navy, has accepted the chair of Professor of Moral Philosophy and English Literature in the Louisiana State Seminary of Learning at Alexandria.'"

—*Bombay Gazette* :—"On Wednesday evening last the Rev. J. Paton gave the 11th of the course of popular lectures in the Floating Church, H. M.'s S. *Ajdaha*, on "*A yarn about sea-songs*," the Rev. W. B. Keer in the chair. The lecturer after noticing some of the numerous grand, stirring and highly poetical associations of the sea, and the effect of really good songs in elevating, inspiriting real and lively pleasure, regretted the existence of so many really bad and vicious songs, and hoped that all British sailors would with manly Christian consistency discard such vile and debasing trash as is still in some places offered for sale. Many of the songs of the elder Dibdin were he said, not free from censure as praising "the bowl," "grog," &c. too highly, since that which yields and makes us familiar with vice must produce most debasing effects. The lecturer then read some of the most beautiful and popular compositions, old and new, relating to the sea, shipwrecks, the sailor, his friends, home, country, &c., &c., from C. Dibin, T. Hood, Byron, Longfellow, Mr. Lynch's Lays of the Sea, and other sources, which were receixed with hearty applause."

—*Bombay Gazette*; Calcutta :—"The Senior Presidency Chaplainship of Calcutta went a-begging for a long time, till it was lately accepted by the Chaplain of Howrah. When I tell you that this position gives increased facilities for doing good to others, that it opens up several splendid opportunities for forwarding many religious and benevolent undertakings, and that it carries with it a salary of Rs. 1,201-3-3, you will allow that the reluctance shown by half a dozen Chaplains to accept it, is not to be easily comprehended. The sole reason assigned for this apparently extraordinary conduct is—that the salary is *too small*!! Imagine, if you can, a St. Peter or St. John listening to such an excuse. Imagine a Fenelon or a Pascal commenting upon it. The advantages where the position offers for doing God's work in His vineyard are clean forgotten, or, rather, ignored, whilst the sole feature of the case which secures attention is—the *money*. They say that the situation necessitates a style of living which the salary, of Rs. 1,200, cannot and does not meet. The objection is radically vicious. Who makes this necessity? The public or the world? Nothing of the kind. Both may be careless and of the earth earthy, but their entire history has shown that reverence and respect have never been withheld by them from the man whose walk and conduct are such as becomes the Gospel. The world does not care, and it never has cared, whether such a man is arrayed in serge or sackcloth, furze coat or canvas, whereas it has always manifested coldness, if not positive contempt, for the priest who clothes himself in purple and fine linen and fares sumptuously every day."

—The *Englishman* :—Orders have reached Calcutta from the Home Government to survey a line from Rangoon to the borders of China with the view of ascertaining the best route for a Railway. The survey party will enter Burman territory some time in March next.

—*Times of India*; Calcutta :—"The Nawab of Rampore arrived here this week, and yesterday took his seat in the Council. He is a young man and might be called fine-looking. He does not come, however, with the best of characters. I hear that he has often either practised or sanctioned the commission of the most horrible cruelties in his own territories, and is fully as bad if not worse than a certain prince in Western India, who recently made himself notorious for dragging people to death at the foot of an elephant, and who is said to exercise the greatest severity towards a younger brother."

MONDAY,—January 21.

—The *Friend of India* considers annexation to be inevitable in Burmah, though, we need do nothing to precipitate it.

—The same "A large number of Calcutta folk met at the house of Mr. Scott Moncrieff yesterday evening to listen to an address by Mr. Tinling on the new year. To an intense reality of feeling and belief, Mr. Tinling adds a power of illustration at once homely, original and beautiful. So much truth, sweeping down the conventionalities and barriers by which the spiritual life of "good society" is built up and deadened, was seldom crowded into so small a space. There will be another meeting on the 11th instant at ½ past 8 P. M. in the house of Mr. C. S. Hogg."

"The *Indian Mirror* patronises Mr. Tinling, and Christian missionaries generally, in a very amusing manner. The former is thus addressed —'while assuring him of our good will it is also necessary we should state for his information that, however much he may impress us with his eloquence, the principles he has come to propagate being very erroneous, unscientific, and, we fear, demoralizing; and we being quite familiar and somewhat beyond them just now, he cannot hope for any success in proselytism among the enlightened classes, that is to say, more than the Christian missionaries can.' Again—'India presents a dead level of religious unconsciousness relieved only by the growing intensity of energy shown by Brahmoism and the faint endeavours of the Christian missionaries.' We regret to see, in such silly bombast, a proof that Brahmoism is going back. We believed at least some 200 of its 2,000 followers to be in earnest, but when its leaders write thus we fear the sham must soon collapse."

—*Times of India* :—"The late victorious campaign of Prussia, if it has been productive of good to one race in creating a national Germany, appears to have sown the seeds of worldspread evil by inoculating Europe with a mania for the preparations of war, if not for war itself. Austria, before the turf is green upon the bodies of her slain, is meditating how best to furnish fresh and more numerous hecatombs for future slaughter. France must have her 800,000 trained soldiers—an enormous proportion of her population, Russia is said to be secretly arming on a gigantic scale. Prussia, we know, already counts her hundreds of thousands. There is no real necessity for this general rush to arms, no unmistakeable evidence of aggressive designs on the part of one power, or of a wicked combination of two or more, want-only threatening the existence of the rest. At least, those powers that are giving way to the impulse, have no reason to apprehend such an event, and should be the last to fear it. It is not the weak that are girding themselves te meet the projected onslaught of the strong. It is the strong, those that are alone competent to disturb the peace of the world seriously, that are yielding to this senseless passion for playing with fire."

—The London correspondent of the *Times of India* says that great distress exists among the 20,000 shipwrights of Greenwich. The Trades' Unions will not allow them to accept six shillings a day, while the Belgian artizan works for ten hours contentedly for half that.

—Sir Bartle Frere at the laying of the cornerstone of the Kennery Light :—"The rapid advance of Bombay has sadly obscured the glories of the Colaba light. Spires and factory chimnies have grown up about it, and confuse the mariner who approches by day in the driving scud of the South West Monsoon, while long rows of gas lamps seen in perspective, and even the bright Argand lamps, on hospitable boards in Colaba and on Malabar Hill, combine to puzzle him by night, and he requires something taller, more distinct, brighter and more to seaward than his old friend the Colaba lighthouse. I trust we shall have such a lighthouse as he requires as far as possible out on the Prongs, as soon as we have settled the many difficult engineering and other problems connected with a work of such magnitude and permanent importance. I am glad to think that the Board, in their address, have rather underestimated the progress which the question has made, and I feel confident that when once we have clearly ascertained what is best to be done, neither Government nor the Harbour board will allow any delay to

occur in placing upon the dreaded Prongs of Colaba the best possible light in the best possible position which modern science and scientific appliances can suggest and supply. It is not only here in Bombay, but on every part of the coast of India that this matter of Harbour lighting has suddenly assumed an importance which it previously did not possess. Up to a very recent period there was comparatively little necessity for lighting up the creeks and harbours anywhere except at Bombay, and the other great ports which were frequented by square-rigged shipping. There has for ages been a small light on the tomb of old Governor Vaux, at the mouth of the Taptee. A small lighthouse on the island of Perim in the Gulf of Cambay was the work of Sir John Malcolm's Government; and one was placed by the late Rao of Cutch on a bastion at Mandavie, but a circlet of common oil lights, each of them not much brighter than an ordinary bedroom light, was considered sufficient for many a port which carried on a busy trade with distant lands. The native craft, as you know, never ventured to sea, except in the fair season—they appeared to know their way almost instinctively by night or day, and when in doubt, could, and did, always cast anchor. But all this is now changed—much of the coasting trade is now passing into the hands of our coasting steamers; and it is absolutely necessary for their convenience that the exact entrance of the ports they have to visit, and the proper bearings of the anchorage, should be made known by a good and permanent light."

—The body of Mr. Justice Thomson was 'found drowned' on the beach at Colombo. He is supposed to have fallen into the water.

—Salar Jung has purchased the Steamer Karanjah and sent 300 Arabs in her to the coast of Arabia to chastise a Bedouin chief whom the British Government does not it appears recognize as a belligerent.

WEDNESDAY,—JANUARY 23.

—*Times of India* on Famine Prevention:—"The priceless monsoon waters must be stored up on all the higher ground where the now wasted rainfall is heaviest, in every talook of the arid portions of the country water must be carefully conserved, irrespective in many cases of the pecuniary revenue derivable therefrom; roads passable during the rains must be constructed, so that no province shall again be shut out from the charity of the world, as was the case with Orissa; and security of tenure must everywhere be guaranteed to the actual cultivator. These are old remedies it may be said, but we reply that they will be effectual whenever they are adopted, and that is all that need be asked for—though it implies an amount of effort and outlay which the Government of India seems scarcely yet disposed to sanction and provide for."

—There is to be an Agricultural Exhibition at the Maijee Fair, this year, under Mr. Ashburner, the Collector.

—It is officially announced that the late distress in the Dharwar districts, has passed away.

—*Central India Times*:—"About a year ago Mr. Carnac obtained a grant of waste land in a place called Thannah in the Nagpore district, and made it over to a French priest. The *padre* immediately set to work, and with the assistance of the little flock he had taken with him under his pastoral care he soon made an impression on the waste. Fields were laid out and brought under tillage, wells sunk, and suitable dwellings erected, and as the result of a year's unremitting and judiciously directed labours, there is now at Thannah a prosperous little Roman Catholic community."

—*Bombay Gazette*:—"Mr. James Hastings, civil Engineer, has issued a prospectus for the construction of a line of electric telegraph through the province of Kattyawar. It will be about 442 miles long, and the estimated cost for this undertaking will amount to about four and a half lacs of rupees."

—On Friday last as the train from Baroda to Ahmedabad was within a few miles of the latter city, a bullet was fired from a gun by one of two natives who were standing near the edge of the line of railway, and it passed into a first class carriage, lodging itself in the closed window on the opposite side. Among the occupants of the carriage was Lieutenant Colonel Cahusac. Fortunately the shot did not injure any one."

—The envoy of the King of Bokhara returns from Calcutta, says the *Englishman*, without any promise of aid.

—It was stated at the last meeting of the Bench of Justices that these are 21000 houses on the island. Mr. Forjett's census, February 1, 1864, gave a total of more than 100,000.

—*Bombay Gazette*:—"A murder which occurred about eight months since on the road from Boorhanpore to Bombay, and regarding the perpetrator of which for some months not the slightest clue could be obtained, is, after that lapse of time, about to be brought to light. It appears that the murdered man engaged a bullock cart from one Fuzloo, to convey himself and property to Bombay. A few days subsequent to leaving Boorhanpore, the body of a man who had evidently met his end by foul means was discovered on the roadside, which was identified as that of the man who had engaged Fuzloo's cart at Boorhanpore. Fuzloo absconded in the meantime, and at this juncture there was every prospect of the failure of justice. A few months later, however, some property, which was well-known to have belonged to the deceased man was found in the house of Fuzool's brother, who, in his turn, likewise absconded. He, however, was tracked to Bombay, and was apprehended yesterday afternoon near the Khara Tank by some of the Mofussil sepoys, aided by the Bombay police."

—Same:—"An application was made to His Worship, Dosabhoy Framjee Esq., by a Parsee for a warrant to apprehend a youth of sixteen years, his brother-in-law, who had left his protection and sought refuge in a Mahomedan mosque. He added that his relation had absconded from Bombay about eighteen months ago and gone to Aurungabad, whence he lately returned to Bombay, and that it was most improper for a young man to forsake his own religion and turn a Mahomedan. His Worship said that in matters of religion, he had no power to interfere, and there was no law to prevent a man from changing his religious belief. The applicant urged that his relation was quite a youth, and on that ground implored His Worship to intercede and rescue him from the wicked course he was bent upon. The Magistrate observed that he could not interfere; and the man then left the Court.

—The *Deccan Herald* tells us that the Gaekwar "is determined that the British Government shall have the full merit of the developing the resources of the State, upon his death, with an empty treasury. When his brother Gunputrow died, upwards of two millions sterling were in reserve, although the latter had for some three or four years before his death, lived rather a "fast" life. The present Gaekwar, for some years, added to the treasures which his brother had amassed; but now that he finds "fast" the game is up," and that Mulhar Rao must succeed him if he survives him, we are told that he is recklessly squandering all the money and treasure he can lay his hands upon; and, worse than this, is alienating lands, in Inam, to persons who have no claim whatever to any consideration from the State. If we do not mistake, there are Treaties with the Gaekwar which bind the British Government to interfere to prevent the permanent alienation of the State revenues. What is the Resident and the Bombay Government about if such things are permitted?"

—Cotton worth 85 lacs was shipped from Bombay last month.

—The Banyans buy up fowls and goats as they are landed in Bombay and have them taken to the Pinjrapole, to keep them from being slaughtered for the table. A correspondent of the *Bombay Gazette* complains that they thus enhance the market price of provisions.

—The *Indu Prakash* has become tri-lingual. It has a long article in Guzarati on Drunkenness.

THURSDAY,—JANUARY 24.

—The *Mofussilite*:—"It is in contemplation to send out to India the requisite machinery to the three presidencies, with a trained establishment of artificers, so that our Indian army may be armed with Snider breech-loading rifles as quickly as possible."

—Morar Premjee, a carpenter, who has been passing himself off as a Rajah, and fleecing a number of parties whom his accomplices brought to him, has been captured together with three of his accomplices.

—Manockjee Dorabjee, a pupil of the Moola Feroze Madrasa, in Hornby Row, did not return home on Monday night, and was missing till Wednesday morning. The *Times of India* says:—"Yesterday morning, one of the masters who was aware of the boy's absence, having his suspicions aroused by hearing of his having returned to the school on Monday evening, as well as by the fact of a passage door which leads to a room on the first floor (which was usually open) being closed yesterday morning and bolted from the inside, caused the door to be forced open. On entering the room he found the door closed, but not bolted; and on opening it, and going into the room, he found the body of the deceased lying on the floor with a quantity of dry blood around it as well as on the clothes and board. Information was given to the police and the Coroner. The Coroner's Surgeon, Dr Succaram Arjoon, examined the body, when he found that the throat was cut nearly from ear to ear, and a common dining knife (apparently new and sharp) lying on the floor near the body. He was of opinion that death had been caused by the wound in the throat, and that it might have been self-inflicted by means of such an instrument as the knife above mentioned. No cause could be assigned for the poor boy having committed so dreadful an act, but that of temporary insanity, as he was on good terms with his friends and school-fellows. It is therefore conjectured that the lad must have gone into the bazaar on first leaving the school, purchased the knife, and then secreted himself in the room, fastened the outer door after the teachers had left, and then cut his throat with the knife. The state in which the body was found proved that life had been extinct for upwards of twenty-four hours.

"Dr. Hewlett held an inquest on the body yesterday afternoon, when evidence was taken to the above effect. The jury returned a verdict that the deceased had committed suicide while suffering from temporary insanity.

"It is rumoured that the friends of the deceased had planned a marriage between him and a Parsee girl, and that the ceremony was to have taken place on Tuesday; but that in consequence of the match being very obnoxious to him, he committed the rash act to avoid fulfilling the engagement."

—It is hardly worth while to remark that none of the rainy days and squalls which the Agra weather-prophet announced for January and for Bombay have come to pass.

—The *Friend of India*; London:—"It is universally believed that Government in India has manifested an indifference to the lives and comforts of its subjects which even the Mahomedan Governments would have been ashamed of; that in the face of the greatest calamity which has visited India since the battle of Plassy (for the famine of 1772 was light compared with this visitation,) there has been the most deplorable lack of energy. When Lord Cranbourne sent his generous message to India to spare no money to relieve the country, we, one and all, in London, believed that the destitution would have been at once provided for. We now learn that his liberal intentions have not been seconded, that aid has been perfunctorily doled out, while, I regret to record it, lakhs on lakhs they say can be found for the pageant at Agra. The conduct of the Government of Bengal in at once interrupting the energetic labour of the Relief Committee while 2000 men were dying daily, and doing nothing itself, except to replace every thing in the hands of the Board of Revenue, which has been dozing for many months, "until some definite arrangement was made," is talked of in stronger terms than I choose to repeat."

FRIDAY,—JANUARY, 25.

—*Bombay Gazette*:—"We understand that the liquidators of the Commercial Bank have received a telegram, dated on an early day this month, from the official liquidator in London, intimating that, in consequence of no remittances having been received from Bombay, a dividend of only 6s. 8d. in the pound instead of 10s., as was expected, is likely to be declared in February. The dividend spoken of in the telegram of the 21st inst., by which date no doubt news had been received of coming remittances from Bombay, is eleven shillings, not eleven pence, in the pound."

—*The Englishman*:—"As our readers know, the two great parties in Cabul, that of the Ameer Shere Ali, and that of his brother Ufzul Khan, have been preparing all the autumn for a final struggle. The Afghans seem to have deserted the Ameer because he was likely to prove too strong a governor for their tastes, but in placing Ufzul Khan in his place, they evidently did not anticipate the ascendancy which Azim Khan wielded over his successful brother. The harshness of Afzul Khan's rule has revived the party of his brother the Ameer, and his last act, the arrest of

Sirdar Shahnavaz Khan, has led to the concentration of the armies on both sides for a decisive struggle. The battle ground is probably in the neighborhood of Ghuzneen. There have been already some engagements reported but yesterday (17th) reports reached town that three obstainately contested battles had been fought without result, and that the opposing forces maintained their positions with vigour."

—Deaths last week, 307.

—*Times of India* :—"An accident, attended with loss of the life of a child, occurred on Wednesday last, at Mazagon, in the house of Mr. Machado, an employe in the Fort Police Court. It appears that a loaded duck gun was in the house within reach of the children, and which one of them took up, whilst another was looking at the muzzle. By some accident the piece went off, blowing away the upper part of the skull of the little fellow who was looking on. An inquest was held on the body, and a verdict of "accidental death" was recorded."

—The *Friend of India* noticing the Diary of Mr. Herschel, Magistrate of Midnapore, says :—"The people were very grateful for help—"if it had not been for the reliefs, Sir, we should have all died," said the people of three villages. Mr. Herschel's diary shows that in exact proportion to the distance from relief was the mortality. Again he is emphatic as to the absence of stores of grain when the famine appeared.—"They tell me here that the mahajuns really had exhausted their stores, that, after the present harvest, there will scarcely be a grain of last year's crop even in the granaries. I discovered, what I had scarcely supposed before, that mahajuns used to keep rice as much as 50 years in their *kamara*. The speaker said he had eaten rice 50 years old, and that he was still using his own rice which was nearly 30 years old I got some of it from him as a sample." These two facts, of the good done by relief and the absence of stores are a black commentary on the ignorance and unbelief of the Bengal Government up to the middle of May. They prove that if the local officials had possessed the most ordinary knowledge of their districts, and their superiors had shown the slightest foresight, the famine in Midnapore and Orissa might have been reduced to small proportions by a liberal expenditure."

—The *Powla* :—"Will Sir Bartle Frere leave Bombay as he found it, on assuming its government, without a school of any pretensions for the education of European and Eurasian children of the middle classes ? We quite think with the *Friend of India* that this is the form which the proposed Testimonial to His Excellency should take."

—The same :—"From Madras a curious case reaches us. A native convert to Christianity, says the *Jurist*, married a native Christian, according to the rites of the Christian Church He then returned to Hinduism, and married a second wife according to the ceremonial of the Hindu religion, his first wife being still alive. For this act he was indicted and sentenced, but the conviction was overthrown by the High Court."

—Mr. Gibbs, who thinks that missions have failed because missionaries are not what they should be, has been for some years on the Committees of the two Church of England Missionary Societies in Bombay. The *Powla* says the fault is rather with the committees and their Secretaries, the latter ignorant and the former their tools.

TELEGRAPHIC NEWS.

London, Jan. 8th.—It is officially announced from Constantinople that Turkish authority has been restored throughout Candia.

Jan. 9th.—Advices received by Atlantic telegraph, dated New York 7th inst. state that the Washington House of Representatives had adopted a resolution to impeach President Johnson.

Later intelligence from New York states that a Judicial Committee of Congress had been appointed to examine the grounds upon which a resolution had been passed to impeach President Johnson.

Count von Bismark has addressed a circular letter to the Prussian Representatives abroad, stating that a good understanding exists between Prussia and the other powers of Europe, and that peace is consequently assured.

Turkey is sending large reinforcements of troops to the Greek frontier.

Captain Graham of the Dragoons, and Captain Wake of the Artillery, have been appointed Aides-de-Camp to Mr. Seymour Fitzgerald.

Jan. 18th.—Stock of Cotton, 500,000 bales. Fair Dhollera, 12d.

Jan. 21st.—General Alexander Gordon will succeed General Smith in the divisional command of the Bombay President in April next.

The *Moniteur* of to-day publishes a decree of the Emperor Napoleon suppressing the Address of the Corps Legislatif in reply to the speech from the Throne, but restoring the right of interpellation under stringent limitations. Offences of the Press are transferred to the correctional police.

All the French Ministers have resigned.

M. Rouher is appointed Minister of Finance, and Marshal Niel Minister for War.

New Ministers of the Marine and Agriculture will be appointed, but the other portfolios are retained.

Bavaria has announced a policy of close union with Prussia.

Miscellany.

—Extract from the Rev. J. Whitchurch's journal, Pannikulam, South India :—*3rd.* Rode to Pasuvathani, saw a new shop building, made some remarks about the tiles and pillars. Then, as a good crowd stood round me, I endeavoured to turn the subject to spiritual things. One youth who would not see that one of the pillars was crooked just before, now seemed inclined to be troublesome. "He had studied all religions." Indeed, I said, you do not show as much by your appearance. He said he had chosen a little out of this and a little out of that, and so knew everything. I asked him if he could read. This rather quieted him ; I then said he was a very clever man to be able to mix up all his religions so nicely and advised him to try the same plan with certain condiments, &c. ; for instance, a little arsenic, a little euphorbium. &c. in his food, doubtless he would thrive on that ; also to mix a little oil and water, vinegar, and sugar, doubtless these would make a palatable draught. Another man said the youth spoke foolishly, that they all knew nothing, they were all children, it was useless my talking such great things to them, what could they understand ? As I saw that this too was mockery, I said to him, Go to school then, learn your alphabet and then you may speak for yourself, but if you please, leave the rest who are not so ignorant as you are, to hear me. M.——from Kylasapuram here made his appearance. I got on afterwards with my preaching and was heard attentively; at the conclusion, the youth who first spoke said, "Now, Sir just listen to me, I commit such and such sins. I steal, I lie, &c. &c. Here he went over a list of his sins. I could not live without I went on this way ; what earthly good would it be for me to become a Christian and sit all day long with a book in my hand. No, I shall keep to my old way, whatever comes of it." I asked them to consider what motive I had for thus coming to them and begging them to think of their souls. They admitted that it could only be out of love to them. Giving the more attentive hearers a form of prayer, and telling M——to be sure and think over what I said, I left them. One man followed close by my side; when the rest were a little behind, he said, "Sir, all that you have said is quite true : I feel it to be so. Gnana Thibum came hear, sir, a short time ago (the Tanjore poetess), Muttoosawmy from Ettyapuram brought her. I was quite convinced of the folly of idolatry from what she said. Didn't she speak well ! There was no answering her ; not only I, but all the rest said so too."

I was much interested in the man's conversation and gave him a few solemn thoughts to think over occasionally, then left for the tent. Four people from Kutherakulam who have recently put themselves under instruction, came and begged that I would order the Reader to go more frequently to their village, as he had not been for some time. Their real motive was that they might be protected from the heathen. As their village is quite isolated, and some distance from the Catechist, I made a little allowance for him. I promised to go to their village to-morrow, D. V. After these had left me, two Readers came, and with them I talked for about an hour. In the afternoon I rode to Kappikulam. Three Saniases were ringing large brass hand-bells most furiously. When I got to them, they immediately stopped their ringing, and rising up saluted me very respectfully. Their appearance was most ridiculous; they looked more like crazed men or idiots than reasonable men. Their turbans were of enormous size, bedizened with large brass ornaments; in the centre was a large crescent, then rows of brass lotus flowers, here and there a button off some soldier's coat. Round their necks were of course the uthirachum berries, a large steel box for their betel and chunam, suspended by a chain and some charms. I took hold of these latter and asked about them. The sawmy was inside they replied. Their jackets were covered with regimental buttons. The conglomeration of colours and ornaments was such as I had seldom before seen. I felt a little aversion to go near them. I said to them. Now the people, I know, look upon you as very holy men. They will give you food and money, but what do you do for them in return for it all ; can you not teach them to be holy as you are ? Now begin, let me hear you give them some teaching. I then seated myself on a bandy pole to listen to them, telling the people, who were smiling a little too much, to listen to them attentively. The old man stammered out a few words, but all he could find to say was, "May you be happy ! may you be like kings ! may you be in good health." Yes, that is all very good, but you have not told them how they are to be so. Now tell them how to be holy and how to get to heaven. That is all we know, sir, said he. Ah ! so it is, I replied, and now asking them to listen to me I reasoned with them as sinners. One old heathen thinking to show how active he was, said if our sins are forgiven so easily as you say, we may do as we like. I can go and steal, then ask God to forgive me and then go and steal again. This gave me an opportunity for bringing before them another nice subject, when the old man at once saw his mistake. I finished by appealing to the Saniases, and asking them what they thought of my way to be holy ? Quite correct, sir ! The people then said, May we give them food ? The Saniases now looked most imploringly at me, and I said they might, as I should be sorry to deprive them of a meal. But there was no merit in it, for these men are no holier than yourselves. It is an easy way of getting a living and they evidently thrive upon it as you see. I then asked the Saniases to ring their bells as loud as ever they could for me to hear, and a nice noise they made; they were good tempered respectful men, and so I could talk more freely with them. It was dusk when I got to the tent.

ADDRESS BY REVD. A. R. SYMONDS, M. A., AT THE CONVOCATION FOR UNITED PRAYER IN THE MEMORIAL HALL, MADRAS, JANUARY 13TH, 1867.

My Christian Friends,—The year that has just closed upon us, has been one of no ordinary sadness. Famine and disease entered our borders, and dire and distressing were the ravages they committed. It was a year of severe commercial depression and disaster, and many were the faces that on this account gathered blackness. It was a year of very marked and solemn occurences, in the removal from the Church and world, of many with whose names or persons we were familiar, and that in some instances, under circumstances deeply affecting, such as the death of the good Bishop of Calcutta, and recently the death of those suddenly cut off in our very midst. Nor is it over India alone that this sadness has brooded. In our native land there was much of disease, disaster and disturbance. The continent of Europe was convulsed with war. In America, the cessation of civil war has been followed by embittered political strife, pregnant, as some think, with momentous consequences. Such is a brief retrospect, and I believe, I do but give utterance to the general feeling, when I say that the past year has been a sad one. And now what of the future. Is the prospect more cheering than the retrospect ? In some respects, perhaps, it is. Through the great mercy of our God, the immediate threatening of scarcity has been removed. He has sent a gracious rain upon his inheritance, and refreshed it when it was weary. In this respect, the Lord has crowned the year with his goodness, and his paths have dropped fatness. The fell disease, too, which walked in darkness and wasted at noon-day, has abated its ravages, though its course be not altogether stayed. Commerce also has, in a great measure, recovered itself, and public credit is restored. Still, I think, I again give utterance to the general feeling when I say, that much uneasiness prevails

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and that, without, perhaps, being able specifically to define the causes. the hearts of a great many do fail them for fear. What mean those prodigious armaments on the part of some of the Nations? What mean those strifes, debates, and divisions in the religious world? What mean those doubts, and discardings of scriptural truth, which have been so singularly contemporaneous with the progress of science? What mean those signs of disaffection, nay of intense hatred towards England, of which Fenianism is one expression? What means that intense hasting to be rich, that voracious coveting of wealth, which is so marked a feature of Englishmen in the present day, and which has stained its commerce with such deep corruption, and led to such crashes of credit and confidence? Truly, my Friends, if we look around or look forward, methinks, we may see reason for apprehension, and for regarding the future with sombre and solemn feelings. And yet, in saying this, I am not seeking to stir up alarm or to engender a foreboding. On the contrary, I wish to remind you of the blessedness of the man who feareth the Lord, and delighteth greatly in his commandments, that *he* shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord. My Friends, in a time of uneasiness or foreboding, it behoves Christian people to shew forth the reality of their religion, and to let it be seen that they have something to lift them up above the anxieties and alarms by which others are distressed and dismayed. They that fear the Lord and delight greatly in his commandments ought not, indeed, to affect unconcern about the future, nor can they promise themselves exemption from troubles. That would be clean contrary to all experience, for many rather are the afflictions. The godly man cannot, therefore, take up this position and say, "Misfortune shall not touch me, evil tidings shall not reach me." Nevertheless he shall not be *afraid* of evil tidings—he shall not fret himself with anticipations of evil, for sufficient unto the day is the evil thereof—he shall not be cast down at the threatening of evil, for his covenant God is able to make all things work together for good. That misfortune may reach him in a thousand ways. he well knows, that any day or hour may bring him tidings of exceeding bitterness, as to himself, his family, his church, his country. There was no holier man than Job, yet in his case how fast and furious the messages of misery followed one upon another. What is he, then, that the like may not befall him? And yet for all this, though evils may be allowed to touch him in his person, his property, his family, though the nation to which he belongs may be threatened with commotion, sword or pestilence, though in the Church, of which he is a member, heresies may be rife, scepticism spreading, schism impending; still, amid all these grounds for alarm, blessed is the man that feareth the Lord and delighteth greatly in his commandments, for he shall not be afraid of evil tidings. And why? Because his heart is fixed, trusting in the Lord. His heart is fixed, settled, prepared, established. You know what a wavering, irresolute, unstable man is—a man of timid policy and no settled views, a man that is always fearing the worst, and when the crisis comes, pitifully wrings his hands, crying 'What shall I do.' Now the man that fears the Lord, ought to be just the opposite of that—his heart fixed. Fixed in principles, knowing what he believes, having clear, definite, decided principles of action. You would not like to sail with a Captain who was uncertain as to the law of storms, and who consequently would hesitate, when the hurricane came, on what course to lay his ship. Ah, how many in the storms of life are altogether at a fault, because they have no settled religion to fall back upon, and so are left drifting hopelessly and helplessly about, just when they most want something to stay and to strengthen them. Then there is another element in fixedness of heart, and that is the certitude of purpose and integrity of action. A good man may often err in his judgment and make sad mistakes, and he may have to smart handsomely for it, but O there is all the difference in the world between suffering for that, and the anguish that comes when a man's sins finds him out. There is no sting in the former, the latter bites like an adder. Misfortune may be hard to bear, but when it follows as the consequence of intentional evil, the iron enters into the soul. Only he who has a clear conscience, can be above the fear of evil tidings. But the grand element in fixedness of heart is trust in the Lord. I suppose there is nothing about which so much is said in Scripture in the way of commendation, as trusting in God, or to which such great things are promised. Faith honours God, and those that honour Him He will honour, and in this, among other things, that they shall not be afraid of evil tidings. O, my friends, it is indeed a blessed thing to have that fixedness of heart which is the result of trust in God, trust in his wisdom, power and love. Such trust had he who exclaimed, 'God is our refuge and strength, a very present help in trouble, therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea; the Lord of hosts is with us, the God of Jacob is our refuge.' Such trust had he who on his death bed in the near foresight of troubles to his family and kingdom, anchored his soul on the Everlasting Covenant ordered in all things and that sure. The religion that is characterized by faith of this kind, is the religion we want, a stable religion, a substantial religion, a religion that the heart is fixed and established by, a religion not of talk or conventionalism, not of sentiment or taste, not of barren orthodoxy, but a religion that has its hold firmly fastened upon the Rock of ages. This is the religion alone that will stand the wear and tear of daily trials and temptations, or sustain the shock of sudden and severe calamity. With how many is religion a mere fair-weather affair; it seems to do well enough as long as there is a clear sky and bright sunshine, but sadly fails when the clouds overhang and the tempest lowers; like a crazy ship that holds together as long as the wind is fair and the sea calm, but goes to pieces when the storm comes. Ah, there is a terrible power in the threatening or experience of adversity to try a man's religion of what sort it is Be assured, it is only the man that really feareth the Lord and delighteth greatly in his commandments, who shall not be afraid of evil tidings.

Christian Brethren, we know not what a day may bring forth, we know not what things may be coming upon the earth; but we know who it is that sitteth above the water floods, let the waves thereof toss themselves ever so wildly. We know whose prerogative it is to make even the wrath of man to praise Him. We know that he who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Let us say then of the Lord, 'He is our rock and our fortress; our God, in Him will we trust.' It is with us sometimes as with the servant of Elisha. We see only the enemy beleaguring the city, and fear cries out, 'Alas what shall we do,' But let Faith open her eyes, and see the mountain full of horses and chariots of fire, round about our Zion. Should troubles assail us whether as a Church or people, amid the roar of the elements, let us listen for the voice of Jesus walking on the waters, and saying to us, 'It is I, be not afraid,' Brethren in the Lord, shew yourselves good soldiers of Christ Jesus, and fight the good fight of faith. Fear not nor be confounded. Remember the promise, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.' Trust ye, then, in the Lord for ever, for on the Lord Jehovah is everlasting strength. Trust in Him at all times ye people and pour out your hearts before Him. His hand is upon the tiller of the world, and the great vessel moves as He directs. In all troubles then actual or anticipated, troubles to ourselves, our Church, our country, let us remember the right hand of the Most High and trust in his great power. O for such reliance on the wisdom and goodness of our Covenant God, as may enable us, like holy Job, to say 'though He slay me, yet will I put my trust in Him.—*Madras Observer.*

DOMESTIC OCCURRENCES.

BIRTHS.

GIERTSEN—December 24th, at Belgaum, the wife of G. T. Giertsen, Esq., Superintendent of Police, of a daughter.

HOBSON—January 21st, at Bombay, the wife of Captain Julian C. Hobson, Deputy Assistant Quartermaster-General, of a daughter.

HEERJEEBHOY.—Jan. 12th, at No. 4, Grant Road, the wife of Mr. Heerjeebhoy Hormusjee Shroff, of a daughter.

MCGILL—January 14th, at Aurungabad, the wife of J. McGill, Esq., Junior, of a daughter.

NEWNHAM—January 17th, at the High Court House, Mazagon, the wife of W. H. Newnham, Esq., C. S., of a son.

MARRIAGES.

DELIMA—DEGA—January 21st, at St. Teresa's Chapel, Girgaum, by the Right Rev. Dr. Steins, Joseph Aloysin DeLima, Esq., to Maria Teresa Josephine, second daughter of the late A. G. DeGa, Esq., of Bombay.—No Cards.

NAPPING—WALTHAIL—January 10th, by special license, at St. Mary's Church, Poona, by the Venerable the Archdeacon of Bombay, Thomas Orleber Napping, to Rachel, only daughter of the late Mr. Nathan Walthall, of the Public Works Department, Bombay.

BRUNTON—HOWARD—January 22nd, at Christ Church, Mahableshwur, by the Rev. J. Churchill, M. A., Richard Preston Brunton, to Ellen Georgina, third daughter of William Howard.

DEATHS.

LEE—January 22nd, at Surat, Miss E. Lee, the beloved neice of Mr. W. Lee, Commissariat Department, aged 20 years.

MAIRS—January 23rd, at Bombay, Mary, the wife of Conductor P. Mairs, Ordnance Department,

DRUMMOND—January 16th, at Meerpoor Buttora, Sind Catherine, the beloved wife of E. Drummond, Canal Surveyor, aged 22 years and three months.

MORTON—January 15th, at Hydrabad, Sind, Wilhelmina Jane, infant daughter of E. Morton, Esq., H. M.'s 2nd Belooch Regiment, aged 10 months and 19 days.

LEE—January 15th, at Hydrabad Sind, Archibald Powls, youngest son of Charles and Albynia Lee of that station and of the Vineyard, Hammersmith, London, aged 2 years and 6 months.

Advertisements.

NOTICE.

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No. 7, Church Gate Street, Bombay, 10th July 1866.

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